neta as a medecine. The shrub, which is an Euphorbiacea, contains milky sap. It is a treatment based on the principle : Similia similibus curantur.

The Thongas believe that milk alone would never suffice to make a child grow : *Ñwana a kula hi miri, the child grows by medicine*, such is the adage which is universally met with. When you see a woman carrying a child on her back, you will notice hanging to the *ntehe* the reed (lihlanga) containing the black powder which protects against the dangers of the bush, and a little calabash half filled with water. This water is not pure water, it is the medicine called *milombyana*. This word is the plural and diminutive form of *nombo*, which means baby's ailment. There is a great *nombo*, convulsions, also called *tilo*, heaven, because this complaint is brought into a mysterious connection with the influence of Heaven (See Part VI). There is a small *nombo* ; this is the infantile diarrhea which so often troubles little children ; but both diseases are supposed to be caused by the *nyoka*, the intestinal parasite, the worm or snake (nyoka means both) which is in every child and must always be combated because, if unchecked, it will pass from the bowels to the stomach ; it will come and beat the fontanella (1) and will finally penetrate the chest. Then the little one will turn up his eyes, be seized by convulsions and die. Happily there are some drugs which have a wonderful effect on this dangerous guest ! One of my neighbours, who was a convert in Rikatla, gave me their names. The first is a very common Proteacea (?) with large husks called the Dlanyoka, "the one which kills worms." Mixed with the roots of a Leguminacea called *Ñwamahlanga* and with two other plants found near the sea, it forces the worm to keep quiet. These drugs are boiled and the decoction is carefully poured into a special little pot called *klombetsana ya milombyana* which will be kept in the hut. Every morning the mother will warm the pot a little, pour some of its contents into a shell of sala and give the child a

(1) Tjuba-tjuba, the fontanelle, plays a great part in the diagnosis of children's diseases and they often cover it with black wax. When the child hiccoughs, his mother or somebody else will blow on the fontanelle to prevent vomiting. This will "make his heart stand" (ntima nghile).

1: Junod M-5 (1895-1909)1927 Thonga

856 731 737 854 mouthful to drink, then dip her finger into the medecine and let two or three drops fall from it on the fontanella ; then she spits on the lower part of the shell and presses it all along the sternum of the baby as far as the navel. This is said to "nurse the child, to make him grow." Should he be sick, this treatment will be repeated many times a day. If he is well and goes about with his mother, she will pour the *milombyana* into the small calabash and give him a few sups from it from time to time.

853 271 284 The child must never drink ordinary water, but only the *milombyana* decoction. It is a taboo. Should the mother travel far from home and leave behind her the *milombyana* pot, she is allowed to add some water to the calabash, but she must always leave a little of the decoction in the calabash before doing so. The mother herself is not allowed to drink the water of another country. She must only drink water from home and, if she is forced to travel, she must take a little powder from the reed each time she drinks, so that the child may become familiarised with that country (1). These laws must be kept during all the nursing period.

862 The child begins to eat *solid food* as soon as his teeth are cut, and when he is able to take it with his own hands. But some people do not like to give it to him too soon, as they say his stools become fetid. When later on he is able to go outside and to take care of himself, then he can eat any ordinary food.

853 If the mother dies during the nursing period, the little one is almost sure to follow her. The baby is fed with goat's or cow's milk, but the Natives do not know that they must add water to it ; sooner or later therefore the child dies of enteritis.

I have heard of some cases in which another woman has taken charge of the child, nursed him with her own milk and weaned him successfully ; her own child being older, she weaned him earlier than the usual time and nursed the other child in his

261 484 (1) A similar custom is observed in the case of moving from one country to another. When a Ronga comes back from Kimberley having found a wife there, both bring with them a little of the earth of the place they are leaving, and the woman must eat a little of it every day in her porridge in order to accustom herself to her new abode. This earth provides the transition between the two domiciles !

852 834 751 always use, he says: "Abušayi, akhwari! This is the child! May he grow! May he become a man by means of this medicine of mine! May his perspiration be good; may the impurity go away; may it go to Shiburi, to Nkhabelane! (1) May the child play well, be like his companions. This is not my first attempt! You have given me these drugs; may they protect him against disease so that nobody may say there is no power in them; etc." After this prayer the doctor takes the little child and goes back to the central place of the village. The mother stays and washes her own body with the decoction, praying also to her gods (but without the *tsu*, as this has been uttered by the "master of the drugs").

751 854 177 757 The treatment of the biyeketa is also called "hungulo dja milombo," "the vapour bath for infantile diseases;" it is not a curative, but a preventive; it aims at ascertaining if the child is all right. If he has bad stools (a nga tlambi psinene) the mother will perhaps remember that she has forgotten to enclose him and she will call the doctor in at once. Should he fall sick, the biyeketa will not be performed again but the milombyana will be administered more frequently. However, it is of importance for the growth of the child. To neglect it is taboo! (2)

757 854 As for the cuts, sometimes they are followed by a second vapour bath, as if the doctor wished to cause the medicine contained in the smoke to penetrate through them into the body, in which case he will only "close" them later on by introducing a healing powder into them. Children generally cry when they see the physician... They dread the pain of the cuts. When the mother goes to the doctor's village, she takes with her the wood, the mat and a pot of beer or a fowl in payment. The physician's charge for a biyeketa is sixpence to one shilling or a hen or a pot of beer.

(1) Viz. to the end of the world. Those clans are far away to the north, outside the Ronga country.

(2) I hear that the converts generally have not abandoned the biyeketa, but they do not allow the doctor to perform the sacrificial act and to pray to the spirits. Sam Ngwenya, the children's physician of Rikatla used to pray thus: "O Father of mercy! I pray thee! I do not pray the dead but thee only who art in heaven! Grant us to see this child in good health, standing firm, this little lamb!"

the names of all the specimens of the collection, for they are the great connoisseurs in this domain, their drugs being almost entirely obtained from the vegetable world.

A study of these names undoubtedly proves that Natives have the notion of the *genus*. This had been denied ; it seems that, when naming animals, Bantus distinguish correctly between species, but do not classify species into genera. In Botany it is not so. Under the same name they bring together forms which are sometimes widely different, but which belong to the same genus. Here are some of these names.

Tsuna means fern and applies to the Acrostichum tenuifolium, which climbs up the palm trees in the marsh, as well as to the few other kinds of Filicea found in the district of Lourenço Marques ; *goñhwa* is the name for Liliaceae, many kinds of which blossom in the spring : the Crinum Forbesii, with its big white and pink flower, and other kinds forming a bowl at the extremity of the stem ; there are five kinds of Commelina in my collection, which were called *Nkompfana*, both those with blue flowers, and the yellow ; a certain Papillionaceae genus, the Eriosema, is called *Rongole*. All the Strigae, a genus of the Scrophulariaceae family, are known under the name of *Shitshinyambita*, those which prevent the pot from boiling, as they are believed to have this effect when put into the fire. The Lobeliae are called *Shilawana*, etc.

The notion of the *genus* is so truly present that Thongas distinguish between various species in the same genus. So the tree called *Nkahlu*, an Apocynea, the Tabaernaemontana ventricosa, a valuable tree whose sap is used as a styptic, and whose roots are used to make a decoction for lung complaints, has a congener, found in the palm-tree marsh, the Voacanga Dregei, which is called *Nkahlutjobo*, nkahlu of the marsh. The two genera are very closely akin to each other.

Cognate species found in various regions are thus distinguished by the mention of their habitat, either the hill (ntlhaba), or the black earth (nyaka), or the forest (mutju). There is the *Muhlu wa ntlhaba*, of the hill, and *Muhlu-tjhobo*, of the marsh (Secamone sp. tree of the Asclepiadaceae family). This is even more striking

137 in the case of the Hibiscus genus. Its name is *Ntjhesi* ; there
824 are the Ntjhesi of the hill (Hibiscus surratensis, etc.), the Ntjhensi
757 of the nyaka, another species found in Morakwen in the black
815 earth ; and there is the *shitjhesinyana sha ntlhaba*, double diminutive of ntjhesi, the Sida cordifolia, a pretty little Malvacea, a near relative of the Hibiscus, very much used in treating children's complaints, a panacea for babies, as it cures their vomiting, headache, wounds and internal troubles!

137 I find the same correct connection established between two
824 Anonaceae shrubs, the Artabotrys brachypetala, called *Ntiti*, and
815 the Art. Monteiroae, called *Shintitane*, little Ntiti, of the same genus, but a shrub of a very different appearance.

However there is, of course, no anatomical study at the base of this classification : so their ideas of genus are not always, scientifically speaking, correct. They call any parasite *Phakama*, whatever may be its form, and have a superstitious fear of them, especially of the larger ones, growing on other trees, such as the nkanye and nkuhlu : "Phakama dja singita!" (1)

137 *Nkushe* means sea-weed, either the true algae, as Lagarosiphon muscoides, or other plants growing in water and belonging to totally different families, such as Urticularia stellaris, found in the same locality. *Nkaka*, or *Nkakana*, is the little Cucumber already described (p. 14), whilst *Nkaka wa tjhobo* is a Convolvulvus (Ipomea cairica). The *Shirimbyati*, one of the names most employed, designates first the Helichrysum parviflorum, a yellow Composita which covers the sandy dunes, and blossoms during the winter ; but *Shirimbyati sha tjhune*, the male one, is Gnaphalium stenophyllum, and *Shirimbyati sha mutju*, the one of the forest, an Indigofera belonging to the Leguminosae family ; these three plants have in common small hard leaves : hence the same name is given to them, although they are by no means related botanically speaking. So shirimbyati corresponds to our word heath, which is applied to many forms of evergreen undergrowth.

797 (1) "The parasite stem *singita*," i. e. is of bad omen. They do not say *yila*, is
824 taboo, though some rules apply to it similar to those concerning the tree struck by
753 lightning. One does not warm oneself at its fire ; its wood is not employed to cook food, for fear lest men should suffer from hydrocele.

Rihinga ra ndlela : a root found on the path ; it helps you to go on, though others may seek to hinder you in your progress.

Shivunge : that which attracts patients to the doctor.

Nandjiyane : that which makes his words agreeable, so that patients will like them ; (from ku nandjiya, to be agreeable).

Mvakazi, phuphuma ra matlhari : that which is used to make the slayers vomit the main drug of the *tintebe* (I. p. 479).

Mbendjula : that which strengthens all the other drugs.

These are the principal trees, or plants, used for the preparation of the powder. They must be *salted* by the addition of the *sea*, viz., of the medicines taken from the sea, which Mankhelu uses to cause rain to fall (p. 321).

The sexual character of the drugs is essential. The female are used principally for sprinkling the army and the assagais, the male for treating diseases. We find here again the law of opposition of sexes ; the military domain is the male domain par excellence : it must be treated by means of female drugs. On the contrary, when slaughtering a she-goat for the sacrifice, a little of the male drugs must be placed in its mouth and the weapon used to kill it must be smeared with the same, and vice-versa for the he-goat. "To act otherwise is taboo. All the ñanga do this" (p. 417).

There may be some true scientific elements in Thonga medical practice. Experiments have been made in using certain roots to cure certain diseases, and tradition has handed down some prescriptions from father to son. Why should there not be effective curative properties in plants of their country just as in the Cinchona bark, or in Castor oil seeds? And why should they not have discovered them? However the Native ñanga is by no means a scientific man, and the best, the most renowned, are perhaps the least scientific. Those who treat only one complaint, and only know one drug, are perhaps those most resembling real physicians ; they act on the results of experiment. But the line between science and superstition is very soon crossed, and the medical art passes with the greatest ease into the domain of magic, all the more so as the difference between Science and Magic is not perceived. *Muri*, which means originally tree, plant, medicinal herb, is at the same time any means of producing any effect, natural or super-

752 until he has removed as much as he can of the tooth! Sometimes he breaks the jaw also ; the jaw may even pass through the cheek, causing a frightful wound! Once one of my colleagues had to perform the operation of the removal of the inferior maxillary bone, which was protruding as the result of the so-called extraction of a tooth by a ñanga! — *Snake bites* are treated with a powder made of a snake burnt to ashes, and some ingredients mixed with it, the whole being *salted* with common salt. Incisions are made in all the joints, wrist, ankle, elbow, and also in front of the neck, and the powder introduced into them. Children are inoculated as a means of prevention, so that, when bitten, the venom will not affect them ; the doctor has "preceded the snake" (yi yi rangerile).

757 278 *Medical cases* are generally treated more rationally than surgical cases. Here are some of Kokolo's and Spoon's prescriptions.

To begin with the drug used when one "feels his head," in other words has a *headache* ; this is the root of a shrub called *Nhlangula*, which seems to be a regular anaesthetic, and is used as follows. The fresh bark is scraped with a knife, and a certain quantity is folded up in a cloth and applied to the forehead for half a day. In case of *toothache* the same drug is used together with another called *Ndjenga* : they are boiled ; a little of the decoction thus obtained is held in the mouth, and the pain should disappear.

When it "bites inside," that is to say when one suffers from *colic* or looseness of the bowels, the remedy is *Munwangati*, *Shimbyati* and *Shidlanyoka* made up into a bunch. The doctor prepares this medicine with great care, cutting the roots into equal lengths and tying them together with a band of palm leaf. (See illustration, No. 2.)[1] He concocts his remedy with a larger quantity of the roots of the milder type, and only a few pieces of those which act more violently. The bunch called *shitsimbo* is then boiled to bring out the active principles of the drugs, and the decoction is taken by the patient, just as it is. Sometimes it is mixed with maize, when preparing the meal, and taken in that way. As the bunch, or packet, of these roots retains its medicinal properties for a long time, a single packet may be used over and over again during a whole week.

The prescription for *dysentery* is as follows : *Shimbyati*, *Shi-*

1. [p. 460 -- analyst]

757 *dlambangi, Likalahumba, Nkonono* (Terminalia sericea) and *Nsala*
278 (Strychnos spinosa). That for *bronchitis*, or for a cold in the head, is *Menyomamba, Mphesu* (a kind of mimosa, Albizzia versicolor) *Shongwe, Ntshatshe* (a papilionaceous shrub), *Gowane* (Zygia fastigiata, a large mimosa) and *Muhlandlopfu*. The last is a very
[753] powerful drug ; the last but one less so. For *hydrocele* the following are used : *Lihlehlwa, Ntshatshe, Nkonono, Mamuntana*.

Thonga Pharmacopoeia.

1. Box made of maize bracts, containing medicine. 2. Shimimbo. 3. Skin of a male, containing powdered drugs. 4. Pill (Mhala). 5. Bracelet of *tjukuripana*. 6. *Timfwa*, amulets. 7. *Sungi* root tied round the ankle.

The Natives regard this complaint as contagious, and as being transmitted by matrimonial relations.

I obtained two *purgatives* from my Native doctors. The first is *an aloe*, or cactus, a species of which grows plentifully on the sand dunes. The sap is squeezed on to grains of millet or sorghum, which are kept in neatly constructed boxes of maize leaves ; these are made by plucking an ear of maize, breaking off the cob and leaving the large bracts which enclose it and which adhere to

the stalk at its base. This is a very primitive receptacle, and easily procurable (No. 1). The medicine is thus kept until required for use, when it is ground to a powder and taken in water. The second of these purgatives is the bark of a tree growing in the Nkomati valley in the Khosen country. This is the one, already alluded to, which was appropriated by one of our Christians, named Eliashib, who administered it to the Rikatla folk in such generous doses that it generally did more harm than good. 757 278

Three or four other roots form part of the packet for children ; these are called, as previously explained (I. p. 48), by the general term milombyana, medicines to promote the growth of newly-born infants. If an intestinal parasite be expelled by *dlanyoka*, it is burnt to cinders and reduced to a powder ; an incision is made in the belly and loins of the child, into which the powder is rubbed. This is a kind of inoculation, a further application of the principle "like cures like."

The packet used for treating *haematuria* contains six drugs : *Humbutlo, Ntshopfa, Shintitana* (an Apocynea shrub related to the Artabotrys, p. 330), *Likalahumba, Ndjindjila* and *Shimbyati.* According to doctor's directions these are boiled in a pot with beans ; after a while the packet is taken out. The patient must then transfix one bean with a thorn and throw it over his left shoulder ; he pierces a second in the same way and throws it over his right shoulder, then a third, which he swallows. The first two beans are used to "try the earth," that is to say, to propitiate the several evil influences existing in the soil, which have probably been the cause of the illness. Such is the first part of the treatment. The second part consists in pounding large white tubers (something like elongated potatoes) in a mortar. The paste thus obtained is squeezed into a jar, and the patient must take this juice as well as the beans, seasoned as aforesaid! Every evening he must drink a cup of the bitter mixture (the packet broth), and also a cup of the sweet medicine made from the tubers. If, after this, the haematuria does not stop, the patient will be given a *phungulo*, a turkish bath, which I shall describe later on. The foregoing is Spoon's method of treatment. — Dr. Kokolo had another cure for the same complaint ; he

757 278 used *Shirole, Nembe-nembe, Likumba-kumba* and *Nhlanhlana*, which he recommended to be taken in the usual way as a tisane, cutting them up in small pieces in a pot. They are roasted on a brazier and the smoke inhaled through a hollow reed ; the carbonised pieces are ground to a powder which is mixed with ordinary food. A curious fact to be noted with regard to this complaint is that the patient's wife, if he be married, has to undergo the same treatment. — *Gonorrhea* is treated with *Shilangamahlo, Hlahlana, Nembe-nembe* (Cassia petersiana) and *Ntinti* (Artabotrys Monteiroi): If necessary *Shimbyati* is added as an adjuvant. It is with the leaves of this latter plant that Kokolo made the huge pill which he presented to me (No. 4).

For the last named illness, as for haematuria, if internal treatment does not suffice, a more efficacious method "for outward application only," is resorted to. A certain number of roots will be burned and pulverised, the black powder thus obtained being mixed with fat taken from the paunch of an ox. This is rolled up into a ball and placed on red-hot embers, and the patient must expose the part affected to the heat thrown out, and to the smoke thus engendered.

Fever is not considered very dangerous by the Thongas, and strange to say, has no special name. It is called "to feel one's head", or "to have a hot body". Natives are so accustomed to it, and its attacks are generally so mild, that they do not take much heed of it. They lie on the ground, exposed to the burning sun, wrapped in a blanket, and perspire to their heart's content. "Take the root of *Mbalatangati*, cook it in a little pot and drink it with a spoon ; you will have a good sleep," says Mankhelu.

Consumption (lifuba) is treated as follows by Mankhelu. Part of the lungs of a crocodile, and of a sheep, is mixed with fat taken from a gnu and a root of the *Khawa* tree. All the ingredients are burnt in a broken pot and the patient must inhale the smoke through a reed ; this will dry up his chest, because the fat of the gnu is always dry and cannot melt!

757 *Leprosy*, "the vanquisher of physicians," is treated by some specialists. There was one near Rikatla, but he absolutely

refused to communicate his secret. He belonged to the Chopi tribe. The Ba-Pedi forbid sexual relations to lepers. 757

A nursing woman who has no milk must take a certain Euphorbiacea shrub called *nete*, containing a milky juice, crush it in the mortar, cook it in water and drink it. When a cow refuses to feed her calf Natives smear the calf with the *ribvumbara* herb, which has a pleasant odour. The cow smells this, and allows the calf to suck. 853

The treatment of *sterility* has already been described (I. p. 190) Mankhelu tried to cure it by digging a root of *Nembe-nembe* and one of *Nhlangowume* ; he cooked both together, and ordered the woman to eat them during a period of six days, mixing them with her food. This drug was considered as "closing her" (pfala), so that she would no longer have her "tihweti, "and thus be enabled to conceive. In the meantime, she had to undergo the horola or hondlola rite, which I shall describe presently. 842 278

Small-pox, nyedzane, was on several occasions introduced by the Whites, or by the Zulu armies on their return from their Northern raids. There have been at least five or six epidemics in the neighbourhood of Lourenço Marques during the last fifty years. 164

I had the opportunity of witnessing the last in 1918 in Rikatla and thus obtained first-hand information on the way Natives treat this disease and on their strange ideas concerning it. I published a detailed account of these in the S. A. *Journal of Science*, July 1919, and will give here a description of the most important of these *customs connected with small-pox amongst the Ba-Ronga*. When small-pox has invaded the country and reached the borders of the territory of a clan, the headmen assemble at the chief's residence and decide to proceed to the general inoculation of the population. This is a remedy which they have long been accustomed to use. They have noticed that the disease is milder when produced by inoculation with the virus than when it *hahela*, i. e. flies to the person. (There is some truth in this assertion ; the protection afforded however is not very effective, and severe and even fatal cases often follow the inoculation. It does not always secure immunity from a second attack.) The virus is provided by the people of a neighbouring clan who have already been attacked by 751

128 then fixed across the hole in such a way that he will be unable to
758 withdraw it. When he wishes to walk he is obliged to drag along the heavy log. He very soon loses his strength, being ill-fed, and covered with vermin, and dies in a terrible condition.

*
* *

757 In our study of these various treatments, we have met with about twenty different prescriptions of Native physicians, containing, in all, some 40 to 50 different drugs, to be made use of in various ways : outward application, inhalation, fumigation, infusion, decoction, inoculation, manducation of carbonised or pulverised drugs, etc. We are then entitled to assert that, up to a certain point, the Blacks do possess an *ars medica*. To complete our review of medical matters, I must further mention a few curious practices of the Thonga doctors, which forcibly remind us of those to which our own practitioners sometimes have recourse.

Let us begin with *cupping*. A full account of this will be found in the story of the "Gambadeur de la Plaine" (*Chants et Contes des Ba-Ronga*, page 357) where a young girl resuscitates a buffalo by performing this operation. She proceeds as follows. Water is boiled and in it is placed the packet of roots required ; a spot in the temporal region is carefully washed, and a few incisions are made with a razor (likari). A particular horn (nhluku ya ku lumeka), which is open at both ends, is placed over the incisions and the operator, putting his mouth to the horn, draws in his breath, causing the blood to flow freely. The wound is then exposed to the vapour emanating from the boiling *shitsimbo* packet, and smeared with a particular ointment, kept in a calabash.

[793] The next in order of the practices which we are noticing, is the *phungulo* (Dj.), or *hungulo* (Ro.), a kind of *Turkish or vapour bath*, which is administered in certain complaints and also after the funeral rites, in order to remove the contamination of death (I. p. 145). A circular enclosure is made, with a screen of matting, in the middle of which the patient is placed, and, close by him,

on live embers, a pot containing leaves which are supposed to possess medicinal properties. A second mat is then spread over the top of the enclosure, thus shutting the patient up in a sort of small hut. The smoke from the live embers makes him cough terribly. The hot vapour from the pot induces profuse perspiration from every pore, and the victim of this treatment is left for a very considerable time in this intensely uncomfortable condition! When, at length, the remedy is supposed to have had sufficient time to act efficaciously, the mats are removed. The patient suddenly finds himself in the open air, absolutely dripping with perspiration. I saw a man remain in this condition, in the chill of the evening, apparently risking inflamation of the lungs. The doctor rubs his cheeks, or some other parts of his body, with either a white or a black powder. Such is the Thonga Turkish bath, which is frequently referred to in their folklore. — The phungulo is administered in most cases where ritual defilement is feared, or is believed to have caused the disease. The kind of poisoning caused by the impurities connected with death, menses, lochia, etc., manifests itself by swelling of the joints, of the hands and feet, pains in the bones, etc. This vapour bath is also resorted to in order to cure married people who do not succeed in having children. The physician makes for them a shitsimbo packet of the following roots : *Nhlangawume, Mpoñwana, Ritiyi* ; he cooks this in the pot inside the mat enclosure ; and into the fire, under the pot, he puts part of the flesh of the goat which has been sacrificed for the occasion, in particular the uterus. This flesh has been previously smeared with drugs. So, by means either of the vapour, or of the smoke, the medicine enters the patients. "Ba wupfa," — "they ripen" or "are cooked." When the mat is removed, a pot full of cold water is poured over them and extinguishes the phungulo which has "cooked them." They will have to take home the meat, and cook it in their hut together with the packet of roots. Another packet is put into the pot in which they keep their beer.

A third practice, quite as old as the foregoing, is the *tlhema* or *cautery*. This may be done with a packet of roots, which are heated and applied to the part affected. But, as a general rule,

757 cautery is done *with the foot*. This is undoubtedly a curious proceeding! Kokolo gave me a detailed description of it. A hoe is made red-hot ; an obliging individual lends his foot, a foot which has rarely been encased in a shoe and possesses a sole with a skin like leather! This natural sole is rubbed with the leaves of a plant called *Shungwe*, which has been chewed and mixed in the palm of the hand with saliva and grease. For the same purpose Mankhelu employed a fat containing among other ingredients, the following drugs : *Hlampfura* and *Ñwambula-wamitwa*. Then the obliging operator places his foot on the red-hot hoe and, with a quick movement, plants it on the spot to be cauterised, the patient being hardly able to bear the contact. As for the owner of the foot, the horny sole is apparently so thick that he feels no pain at all. This is the remedy for the *shitjebe blood*, probably pleurisy.

755 783 The last practice to be noticed, the one by which the doctor gives his patient a clean bill of health, is the *hondlola* or *hondla* (Ro.) or *horola* (Dj.) ; it is a ceremony of purification, performed *after the cure is effected*, to remove the defilement (nsila) of disease. "In this way," says Mankhelu, "we disperse (hulurisa) the blood which has made the patient ill, so that it cannot return to him violently." The hondla is obligatory after all serious diseases and after weaning. I have described how it is performed in this latter case (I. p. 59). According to Mankhelu, a sacrifice is always made in connection with the hondlola. In the case of adults, a goat is slaughtered. The doctor having carefully taken a piece of each limb of the goat, prays "by means of them" to his gods, saying :

> You so and so! This is my ox which I have slaughtered... Give me strength (ndji thwasane matimba) that I may cure this man. I have no other drugs! I do not add any others to those which you gave me. So give me strength ; accept me with both hands, that I may be able to cure.

The psanyi of the goat is then mixed with various drugs, especially the *Shireti* and the powder of the calabashes. The patient, sitting on a mat, rubs his whole body (tihorola) vigorously with this psanyi; all the particles (timhore, or timhorola, or